

ESTABLISHED 1823.

INDIANAPOLIS, THURSDAY MORNING, SEPTEMBER 14, 1893.

3 CENTS.

[AT RAILWAY NEWS STANDS, ON TRAINS AND SUNDAY, 5 CENTS.]

Generally fair; warmer; threatening.

Facts are the Greatest Agencies in Substantiating Truthfulness in Advertisements.

We have a fine assortment of Boys' and Children's Clothing, especially adapted for school wear.

Also Hats, Caps, Hosiery, Underwear, Shirt Waists, Collars, Cuffs, Ties, Mackintoshes, etc.

We can show you a greater variety of styles and patterns to select from, and at lower prices, than other houses.

We have the largest department in the West devoted exclusively to Boys' and Children's Clothing.

THE WEEK

Cleveland, Cincinnati, Chicago & St. Louis.

BIG 4 ROUTE.

WORLD'S FAIR ROUTE

Only Line Landing Passengers at the World's Fair Grounds.

SPECIAL EXCURSION

Saturday, Sept. 16.

\$3.50

ONLY FOR THE ROUND TRIP.

EXCURSION TRAINS run as follows: Leave Indianapolis, Union Station, 7:10 a. m., 11:30 a. m., 11:55 a. m. Arrive at World's Fair Grounds 2:11 p. m., 6:46 p. m., 7:20 p. m. Arrive at Cincinnati, Ohio, 2:30 p. m., 7:12 p. m., 7:40 p. m. Trains also stop at Grand Crossing, Hyde Park, Forty-ninth street and Twenty-second street. TICKETS GOOD RETURNING ON ALL TRAINS FORTY DAYS. Returning train leaves Chicago, Twelfth street station, 7:30 a. m., 1:00 p. m., 8:10 p. m., 11:30 p. m., and the World's Fair grounds 19 minutes later. For tickets and full information, call at Big 4 office, No. 1 East Washington street, 36 Jackson place, and the Union Station, "Daily."

H. M. HANSON, A. G. P. A.

THE C. H. & D. R. R.

ARE STILL SELLING

MILEAGE BOOKS

AT

2 CENTS PER MILE

GOOD ON

21 DIFFERENT ROADS.

TRAINS FOR

CINCINNATI

LEAVE INDIANAPOLIS

*2:30 a. m., *3:45 a. m., *6:10 a. m., *10:30 a. m., *2:25 p. m., *4:02 p. m., *7:12 p. m., *8:10 p. m., *11:30 p. m. "Daily" except Sunday.

City ticket offices, corner Illinois street and Kentucky avenue, 134 South Illinois street and Union Station. H. J. REEIN, General Agent.

THE ONLY MORNING TRAIN

TO THE

WORLD'S FAIR.

7:00 a. m.-7:00

- VIA -

MONON ROUTE

(L. N. A. & C. R. Y.)

Other trains leave as follows: 7:00 a. m., 12:30 p. m., 2:05 p. m., 4:00 p. m., 7:00 p. m., 10:30 p. m. Ticket offices—23 South Illinois street, Union Station and Massachusetts avenue.

All Headaches yield quickly to

ACHE-HEAD

The specific sold by

F. WILL PANTZER,

BATES HOUSE DRUG STORE.

Open all night.

N. B.—Sent by mail upon receipt of price, 50c, 8 boxes, \$2.

FOR SALE,

The Indiana State Building,

JACKSON PARK, CHICAGO.

Sealed bids for the purchase of the above building will be received by Fred J. Hayden, Treasurer, at First Wayne, Indiana, until the 25th day of October, 1893.

Said building to be sold for cash, to be removed from Jackson Park, in accordance with the rules and regulations governing the removal of buildings from said park, as made by the 25th point on Company.

The following property is excepted from sale: plate glass in windows, stone masonry in lower hall, brick masonry in ladies' parlor, the postoffice, the electric light and plumbing fixtures.

All bids to be accompanied with a bond for five thousand (\$5,000) dollars for the due performance of the contract.

Bids will be opened at the meeting of the Executive Committee in Indiana Building on Oct. 28, 1893. For more money to be paid within ten days after acceptance of bid.

FRED J. HAYDEN, Treasurer, Indiana Building, Fort Wayne, Ind.

Sunday Journal, by mail, \$2 a Year

WAGON WHEAT 61c

ACME MILLING COMPANY,

362 West Washington Street.

WAGON WHEAT

Highest Market Price.

ARCADE MILLS.

RELIGION AND MARRIAGE.

Interesting Address by Protap Chundar Mozoomdar, of India.

Special to the Indianapolis Journal.

CHICAGO, Sept. 13.—So general an interest was manifested in the proceedings of the world's parliament of religions, to-day, that it was found necessary to arrange for overflow meetings in the smaller halls. In the Hall of Columbus Protap Chundar Mozoomdar, of India, delivered an earnest address in the English language, and which aroused so much attention that when he had concluded the applause compelled him to return to the front of the platform and bow his thanks to the cheering throng.

The speaker, a Hindu, was a tall, thin, dark-skinned man, with a beard and mustache, and wearing a turban. He spoke in a clear, strong voice, and his words were full of meaning and power.

He began by speaking of the Hindu religion, and of the place of the Hindu in the world. He then spoke of the Hindu's view of life, and of the Hindu's view of death. He then spoke of the Hindu's view of the future, and of the Hindu's view of the present.

He then spoke of the Hindu's view of the world, and of the Hindu's view of the universe. He then spoke of the Hindu's view of the soul, and of the Hindu's view of the body. He then spoke of the Hindu's view of the mind, and of the Hindu's view of the heart.

He then spoke of the Hindu's view of the spirit, and of the Hindu's view of the flesh. He then spoke of the Hindu's view of the heaven, and of the Hindu's view of the hell. He then spoke of the Hindu's view of the gods, and of the Hindu's view of the demons.

He then spoke of the Hindu's view of the angels, and of the Hindu's view of the devils. He then spoke of the Hindu's view of the saints, and of the Hindu's view of the sinners. He then spoke of the Hindu's view of the wise, and of the Hindu's view of the foolish.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly.

He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak.

He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave. He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust.

He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

He then spoke of the Hindu's view of the just, and of the Hindu's view of the unjust. He then spoke of the Hindu's view of the honest, and of the Hindu's view of the dishonest. He then spoke of the Hindu's view of the pure, and of the Hindu's view of the impure. He then spoke of the Hindu's view of the clean, and of the Hindu's view of the dirty.

He then spoke of the Hindu's view of the healthy, and of the Hindu's view of the sick. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the good, and of the Hindu's view of the bad. He then spoke of the Hindu's view of the true, and of the Hindu's view of the false. He then spoke of the Hindu's view of the beautiful, and of the Hindu's view of the ugly. He then spoke of the Hindu's view of the noble, and of the Hindu's view of the base.

He then spoke of the Hindu's view of the brave, and of the Hindu's view of the coward. He then spoke of the Hindu's view of the strong, and of the Hindu's view of the weak. He then spoke of the Hindu's view of the rich, and of the Hindu's view of the poor. He then spoke of the Hindu's view of the free, and of the Hindu's view of the slave.

FIGHT WITH OUTLAWS

Fruitless Effort to Capture the Kessler Train Robbers.

Five of the Bandits Forced to Seek Food at a Farmhouse Near Keokuk, Allen County.

OFFICERS AT ONCE NOTIFIED

And the Desperadoes Attacked by a Poorly-Armed Posse.

One of the Robbers and a Citizen Slightly Wounded in the Encounter, but No Arrests Made.

Special to the Indianapolis Journal.

OSHA, Ind., Sept. 13.—A dispatch from Keokuk, a little town in Allen county, about sixty miles from Ossa, and along the line of the Nickel-Plate, says that a fruitless attempt to capture five of the Kessler train robbers was made at that place between 4 and 5 o'clock this afternoon. Ever since the robbery occurred a sharp lookout has been kept for the robbers. This afternoon, between 4 and 5 o'clock, a colored man about twenty-five years of age, mounted on a tired-looking pony, covered with dust and dirt, and wearing a slouch hat, rode into a gateway on a farm on what is known as the Spring Grove road, owned by Jerome Stansbury, and asked for something to eat. The peculiar appearance of the man, and his nervous manner, aroused Mr. Stansbury's suspicions, and, while not daring to refuse the man outright, he hesitated, and, entering the house, called his wife to the door. Thereupon the negro, with a threatening glance, called out: "Oh, you needn't be afraid; I am going to pay for it. I've got money," at the same time pulling from his pocket a well-filled purse. "I want something to eat, and I want all you've got," he said, and then went on rapidly to explain that he had ridden on ahead of four companions.

"We're going to stay in town and show you farmers what a real wild West show is like," he said, as he seated himself on a chair in the kitchen.

Stansbury, now thoroughly frightened, but not daring to leave the farm, proceeded to help his wife in the preparation of the lunch for the unbidden guest, managing in the meanwhile to communicate his suspicions to his wife. He told her he was sure the negro was one of the Kessler train robbers and nearly caused her to faint.

However, the two managed to call their little child Lizzie, aged ten, into the room and whispered to her to slip out the back way through the cornfield at the back of the barn and into the town to tell Marshal Hardison to come with a posse of men as quickly as possible. The latter rapidly spread the alarm, and in less than ten minutes had a posse of some twelve men, armed with guns, clubs, stones, revolvers and other means of defense.

At Hardison's side was Thomas Wilkinson, a man nearly fifty-five years of age, known as one of the pluckiest men in Whitley county, and a veteran of the war.

The party, with a little noise as possible, went for the Stansbury place. While within but a short distance of it they caught sight of the expected four men turning the corner of the Spring Grove road, hastening to join the negro who was standing in front of the farmhouse waving for them to come on. The relief party hastily turned aside into a little patch of woodland, but Wilkinson insisted on riding on ahead, holding in one hand a rifle. He had not proceeded ten yards along the road before the approaching party had caught sight of him and whistled a warning to the negro who was turned in the other direction. The latter turned quickly and reached for his hip pocket. Without stopping to think of the consequences, Wilkinson took deliberate aim and fired. With a yell of pain the negro pulled his hand away from his pocket, and rushed toward his pony, which was standing near the gate. He jumped on its back, and started to join his companions, who were still standing undecided whether to come on or turn back at the turn in the road.

At this point Wilkinson turned in his saddle and yelled to his companions: "Come on, boys. We've got 'em now," and dashed in pursuit of the negro. The relief party, headed by Marshal Hardison, quickly emerged from their hiding place and joined in the pursuit. The robbers, for such they undoubtedly were, held their ground for a moment, and then poured a volley from their revolvers into the midst of the party, turned and started down the road. The relief party followed them. Wilkinson and Hardison, who were the only members of the party who were mounted, were in the lead. The chase was useless. Wilkinson and Hardison were outmatched, and, fearing for their lives, they gave up the pursuit after following the robbers for a mile.

In the first volley fired the robbers wounded a young fellow named James White, who keeps a grocery store in Keokuk, but not seriously. The robbers turned on Wilkinson and Hardison twice and fired at them, but saw clearly that they had the advantage, and contented themselves with laughing sarcastically at their pursuers. The nearest village